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THE STRUCTURE OF THE BIBLE.

A volume of sermons by the late Dr. John Ker, of Edinburgh, contains a very valuable discourse upon the text, "Thy word is true from the beginning," the body of which is herewith presented:

We purpose turning attention to the structure of the Bible as a whole, and we shall try to show that it bears evident marks of being a complete book. It is not a number of stones accidentally thrown together; it is a building that has grown up, with all its variety, into a symmetrical shape. In trying to do this we shall not enter into any questions of criticism, higher or lower, and we shall take no part in controversies that are at present proceeding. Our desire is to avoid details, and to deal with the Bible in its great, broad features; but in such a way that any intelligent Christian, who knows nothing of Hebrew or Greek or the rules of criticism, may feel, with God's help, that he has the Bible in a self-attesting, consistent form. As a man may have such a hold of Christ that, with his life dwelling in the soul, he can stand fast against all skepticism, so an earnest Christian, who studies his Bible and compares part with part, may be able to say, This book is attested by its structure as one unbroken work: "Thy word is true from the beginning."

The Bible, as one sees at first sight, consists of two great divisions, the Old Testament and the New. These are very unlike each other in many ways. There were several centuries between the end of the one and the beginning of the other. You turn the leaf from Malachi to Matthew, and you forget that there is a wide sea of time rolling between them. They are like an old world and a new. They speak two different languages. The one is Hebrew, with all the ways and thoughts of the Jewish people gathering round Jerusalem. The other is Greek, beginning at Jerusalem, but going out to visit Ephesus and Athens and Corinth and Rome and the great civilizations of the world.

And yet these two halves of the Bible are necessary to supplement each other. Although the Old Testament has the knowledge of the one only living and true God, it could never by itself have brought the world to worship him. It might have a proselyte

here and there, but it could never gather all nations to the temple at Jerusalem once a year, nor lead them to adopt all its rites and ceremonies, which were a heavy burden to the Jews themselves. It was impossible that their ceremonial law could ever become a universal law, for one of its purposes was to be like a close wall around the truth of God in a cold, dark time, and to keep the Jews a separate people from all the nations of the earth. And so we find that the Jews who have held by the Old Testament alone have never been able to spread their religion. They have indeed no desire to do so, and they remain alone and unmixed. If we had only the Old Testament, we should have an incomplete and broken monument of the past, with hieroglyphics and pictures on it to which there was no key.

On the other hand, if you were to take the New Testament alone, you could not clearly understand it. Many of its truths about God and Christ and the eternal world are clothed in language and figures drawn from the Old Testament. Christ is a priest; he offers sacrifice, he makes atonement, he enters in within the veil, there to appear in the presence of God. When the apostle tells us what we reach in the New Testament, he says: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem;" and after leading us through one shining circle after another he says: "And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Before God sent his Son into the world he had to create words and figures and molds of thought, into which to pour the truth, else we had not been able to think or speak rightly about Christ and what he is to us; and that is one reason for saying that Christ "came in the fulness of time." Philosophers tell us that, without the outer world of nature to draw a language from, we could not have expressed a single thought. Every word we use is some figure drawn from the outside world—so much so that Locke said, "There is nothing in our intelligence that was not before in our senses;" to which Leibnitz replied, "Nothing, except our intelligence." The senses would be blind and dead without the intelligence; but the intelligence would be dumb without the sense and the

world of sense. And so what the world of nature is to the soul of man the Old Testament is to the New. God first made his creation, and then he made a living soul to use it and interpret it; he first made the old world of type and symbol and history, and then he sent his Son to fill it with spiritual truth, and use it for a language to tell us about divine and eternal things.

And yet we should not have given a true view of the connection between the Old Testament and the New, if we made the one merely language and the other thought; for the Old Testament also has thought. There are thoughts breathed in, as we believe, by the Spirit of Christ before he came, thoughts somewhat like those that he breathed into the souls of the two going to Emmaus, when they did not know him, yet said, "Did not our heart burn within us while he talked with us by the way?" These were frequently not shaped into distinct expression, not articulate, and clearly they were cries of longing, of want that went forward to a great Object out of sight; but their very hopes tell us something of his nature. The trees of the field rejoiced before the Lord when he was coming, for his Spirit's breath was already in the leaves. When you sit in the house at night, and hear the wind blowing as it listeth, you cannot tell whence it cometh or whither it goeth, but when you see it bending the trees you know how it is setting; and the whole bent of the Old Testament is from the soul, in breathings and desires that go forward to the Lord Jesus Christ.

The study of the Old Testament and the New in some systematic way is one of the most instructive and re-assuring ways of reading the Bible. The Epistle to the Hebrews was written for the guidance of such study, and our Lord has urged us to it: "Search the Scriptures; they are they which testify of me." No other religion has a book that resembles this in structure, or that at all approaches it—two independent halves that were formed separately, and that fit into each other like a lock and a key, the one needful to complete the other, and yet framed at a distance of centuries.

But we may advance now to look at the separate structure of the two parts.

(1.) We cannot read the Old Testament without seeing that the whole of it rests on the basis of a history—the history contained in what we call the books of Moses. The life of the Jewish nation is continually turning back to the covenant made with Abraham and Isaac and Jacob, and above all to the great deliverance from Egypt by the hand of Moses. It is impossible to understand the subsequent history without this. What was it that inspired all the battles against foreign enemies and internal revolts and corruptions, but this memory? Men like Joshua and Samuel are fired by it, and, if there is any truth at all in what we are told about them, it is impossible to account for it without the history of Moses having gone before; for they are constantly speaking of it and inspiring the people with its recollections. Or take the great historical Psalms, or the Psalms generally, and the prophets: you find their appeals always made to it. "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled" (Ps. lxxvii. 16.). "Then he remembered the days of

old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name?" (Isa. lxiii. 11, 12.) You might as well describe a tree without a root, as explain the great body of the Old Testament without the knowledge of the history contained in the five books of Moses, both by the men who spoke and the people who listened to them; for you will observe that they speak to the people as acquainted with the events. How they gained that acquaintance we do not here inquire, but that they had it very fully and circumstantially most reasonable men will admit.

Now, if you will turn to the New Testament, you will find that it begins, in like manner, with a history—the history of the four Gospels; and what the Pentateuch is to the Old Testament, the Gospels are to the New. You cannot understand, you cannot account for, the rest of the New Testament, the labours and sufferings of the apostles and the letters they wrote, without admitting that the writers and those to whom they wrote were acquainted familiarly with the life and death and resurrection of Christ, as these are related in the Gospels. Indeed, we could reconstruct the chief events in the life of Christ from the first four epistles of Paul, which the most daring criticism admits to be genuine.

Here then is a symmetry in the two parts of the Bible. Each begins with a history which pervades and inspires all that follows. Only, the two histories are different, while they are connected. The one is that of a divinely chosen people selected for a special purpose. The other is that of a divine person, and a person is superior to a people merely as a people, as a corporate body; for a person has an immortality, a nation has not, and a person can be charged with far higher lessons than a nation. The two histories are on two planes, a lower and a higher; the lower is imperfect without the higher, and the higher assumes and completes the lower.

(2.) If you look to the Old Testament, you find that there is a second stage after the Pentateuch. It is a struggle to obtain a place where the original history may find a firm footing, and may unfold itself for the good of the world, though as yet those who act in it do not understand its full bearing. This is the history of Joshua, and Judges, and Samuel, and those that follow after. There were great truths about the unity and character of God committed to this nation, that they might preserve them in the midst of the darkness and chill which then prevailed; and they must have a land to themselves where their law is to wall them in from the world around. The struggle of the nation is to secure this separate place, and the struggle of those who lead them is to secure the permanence of the law which God had given them. We cannot read these books without seeing that there was this twofold struggle, first the land and then the law. They are to be a people who dwell alone, and who are not reckoned among the nations.

In the New Testament there is a similar period, contained chiefly in the Acts of the Apostles, but it penetrates also the Epistles. The apostles and disciples are struggling to find a lodgment for the his-

tory of the great Person with whom they have come in contact. Only, the place is no more one country, but the whole earth. They have heard the word, "The field is the world." "Go into all the world, and preach the gospel to every creature." And the weapons are not now "carnal but spiritual, yet mighty through God to the pulling down of strong holds." They have to lodge these truths in the hearts and souls of men by argument and suasion. "The one period draws its force from Sinai—"The soul that sinneth, it shall die;" the other from Calvary—"I, if I be lifted up, will draw all men unto me." But they are connected as battles for truth and grace, and the two leading men in them, Joshua and Paul, have similar features of courage and zeal and fidelity to death—the one dying with the words, "As for me and my house, we will serve the Lord;" the other, "I have fought a good fight, I have finished my course, I have kept the faith."

(3.) If you turn again to the Old Testament, you will find a third stage. It is the period of reflection. After the battle for the land has been fought, and the land itself to some extent secured, the question rises, What have we gained in our conflict, and what is the meaning of the history through which our nation has passed? Leisure has been given for this question, and it is in the course of things that the eye turns from the outside world to the inner. This brings us into the centre of the Old Testament—to the books of Psalms and many of the Prophets. It is a meditation in which they are guided by God's Spirit. They are ready to acknowledge this, and it is seen in the character of the teaching, but at the same time it is carried on by the musings and reasonings of the spirit of man. This is what makes it so human, so natural, so attractive to us. They pore over the old book of the law, and see wondrous things in it about God and his government and works and ways, about themselves and God's will to be fulfilled in them. That history, which in the Pentateuch is in a great measure general, something done for the nation, becomes individual, as a promise of what God will do for every soul that trusts him. The very law which seems an outward and ceremonial thing, at best a map of moral duties, becomes deep and searching and spiritual. Compare, for example, the Psalms of David and Asaph and many parts of the prophets, with the song of Moses and Miriam or the death-song of Moses or the song of Deborah and Barak, and you see what an advance there has been in the depth of the spiritual life. The eye of the earlier believers is turned outward to the grandeur of God's deliverances, the eye of the later is turned inward to the needs of the soul—"My soul thirsteth for God." "Create in me a clean heart, O God, and renew a right spirit within me." "The sacrifices of God are a broken heart." You can see that these men live after the days of ceremonial law, long after it, and that they have learned to see beyond it and through it, to another cleansing in which their hearts rejoice. It is as impossible to take the ceremonial law, and put it after these words, according to any rule of progress, as it would be to take a tree, and put its roots in the air and its branches and blossoms in the earth. In all real development, insight into the spiritual follows the outward events.

Now, in the New Testament there is a corresponding period showing the same marks. It is in the Epistles of Paul and of his fellow-disciples. The Gospels give us great events, but the conclusions are not fully drawn, and Christ promises the Spirit of Truth to guide, to show the way into all truth. What the Psalms and Prophets are to the early history of the Old Testament, the Epistles are to the Gospels; and the Epistles are above the Psalms and Prophets, as the Gospels are above the books of Moses. The view they give of God is more clearly "God in Christ." The grand attributes of power and justice are still there, but mercy, condescension, tenderness, have come into full view, and gather round Him who is Son of God and Son of Man. The questions of the soul as to how righteousness, acceptance with God, and likeness to him may be gained are answered in Jesus Christ. Compare the fifty-first Psalm, which is one of the highest reaches of spiritual life in the Old Testament, with the eighth chapter of the Romans, and you will see how like David's use of the law is to the apostle's use of the knowledge of Christ, and yet how much clearer and fuller is the New Testament form.

(4.) We shall now ask you to look at one closing period in this comparison. We may call it *the sense of incompleteness*. This is the period of prophecy proper—of many of the psalms, of Isaiah and the later prophets. They expect a king who is to be greater than David, a prophet who is to speak truth without a veil, a priest who is to present a perfect offering, and be king as well as priest. All through we find sparks of such an expectation breaking forth, but, as the ages roll on, they gather into a deep, burning desire. The look that turned in memory to the deliverance from Egypt is turned in hope to One who is to give liberty to the captives, the opening of the prison to them that are bound, and to preach the acceptable year of the Lord—the desire of all nations, the Messenger of the Covenant, who is to come and fill the rising temple with his glory. As the sun of the past is setting, another sun rises, the Sun of Righteousness, with healing in his wings, and that Sun shall no more go down. The Old Testament closes with this intent, bending gaze on the future, and closes, not having received the promise, but being persuaded of it and embracing it.

And the New Testament has this period also. It is true it does not occupy so large a place, for the New Testament is the revelation of fulfilment and possession. But even its possession is imperfect. Christ, when he left, pointed forward, and spoke of his return; and the Book of Revelation is full of it, and cannot end until it shows us, in the grand sweep of the word of God, the second paradise resting above the first, and surpassing it at every point. For though the gospel of Christ has in it that which gives present peace and power, it has such promises on its lips, such presentiments in its heart, such infinite desires infused into its life, that we feel these mortal eyes can never measure it, nor this finite world hold it. And so, as the Old Testament ends by looking for his first coming, the New finishes with a cry for his second. Its last words breathe out a response to his promise, "Behold, I come quickly." "Amen. Even so, come, Lord Jesus."

FOREIGN DEPARTMENT.

BRAZIL.

RIO DE JANEIRO, June 18, 1889.

On the morning of May 31st, in company with our colporteur, Sr. Andre Cayret, I left Rio for a short trip westward, through the province, visiting the stations along the railroad, giving special attention to the cities of Nova Friburgo and Sumidouro, in each of which places I preached to good audiences and sold many copies of the Scriptures. We then went into the northeastern part of Minas, visiting on the way some small towns, to the city of Sta. Luzia de Carangolla, a place which I have not found on any of the maps, and which seems to have been little known until the railroad reached it. It is the centre of a large population, and surrounded by many rich farms. From this point Cayret will have access to scores of people who have never been visited by Bible workers. When I left he was selling Bibles freely, and when I last heard from him, his first supply of books was nearly exhausted. Another box was on the way to him, and he will remain in that region four or five months.

On leaving him, I joined two other colporteurs and went with them to Ponte Nova, in the province of Minas, where I left them with a large supply of books, and work planned for five or six months.

In every place we sold many copies of the word, although we encountered much opposition from the Romish priests who tell the people that our Bibles are false, and threaten them with excommunication if they buy them or attend our worship. On one occasion, they threatened to imprison me, and had the papers drawn up and duly signed and ready for execution. I contended that I had violated no law in selling our books, and the president of the city council sustained me. So our work went on with increased success. In fifteen days that I spent with these three colporteurs, we sold 383 volumes of the Scriptures. God is certainly opening the hearts of the people to receive the message of his Son. Pray for us and the success of the word.

H. C. TUCKER.

REPORT FROM MR. AMINOFF.

BANCA, April 28, 1889.

Since my arriving at Formosa, in the latter part of January, I have to the date of this writing sold about 18,000 volumes of the Scriptures, including some sixty or seventy Bibles and about 500 New Testaments. I also find that my sales in 1887 in no way interfere with selling at this time. One colporteur has been here for three years before myself, and sold \$600 worth, in seven trips; I have sold \$300 worth, and have not yet finished one trip.

My first books were sold in Tamsui and in its immediate vicinity; the largest number sold in one day being 920 volumes. After having thoroughly canvassed that place, I worked my way to a fishing town on the seaside. Everywhere I found kind people and had good sales, and should have sold out sooner had it not been for the inclemency of the weather. The inns of the region are in a fruitful

condition, consisting in some places of a bamboo shed with an insufficiently thatched roof, while two or three pigs dispute with the traveller the right of possession. Still I am none the worse for these hard experiences, and have enjoyed better health this winter than for several years past. After my trip I was royally entertained at the Rev. Dr. McKay's hospitable house at Tamsui.

On one trip, in places where there are no chapels, I often found people waiting for me with the money in their hands, wishing to purchase packages of books, each package consisting of the four Gospels and Acts, for forty cash. Some kind friend, probably one of Dr. McKay's preachers, had gone in advance, thoroughly advertising my books and advising the people to buy them. It rained so much on this trip, that I had to seek the main road, in order to find comfortable lodgings. At one time I was shut in for five days, and yet I had good sales, the people running in and out all day long to buy. One man bought a whole basketful, saying he wanted them for his village. For three days in succession an old vegetarian came to the inn, where he would pick up one of my books and read a little, and then take up another. Finally he pronounced the books good; purchased a few packages and went away rejoicing, with the remark that he had made a good bargain. I am glad to remark that I have done all the work required at present where there are no chapels; those chapels of Dr. McKay's are to a toiling colporteur what a snug harbor is to a weary mariner.

THE BIBLE IN A CHINESE PALACE.

PANG CHUANG, May 22, 1889.

We have in our church in Peking, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future empress of China. I say future because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent Teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures. The young lady (now the empress), her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said: "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply, and said: "What

a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in The Pacific.*

BIBLE WORK IN JAPAN.

Mr. W. J. Slowan, of Glasgow, who is making a trip around the world, is reported to have said in a public address in Shanghai:

In Japan I put the question to one of the leading missionaries: "Has the work of the Bible societies been of direct benefit?" He said: "Certainly; in fact, I would put down one-half of all the results of Christian missions in Japan to the work of the Bible societies."

GUATEMALA.

GUATEMALA CITY, April 24, 1889.

I have lately made two trips (from Monday till Saturday) out on the circuit over which Victor Gonzales travelled at the end of last year. I sold quite a number of Bibles, and made many very pleasant acquaintances. Where I was there are no priests, and the religion is scarcely to be distinguished in character from fetishism. The magic lantern is doing good work now, four entertainments being given every week. Last week we began in a suburb of the capital, Santa Rosita, gave an entertainment, and sold all the Bibles I had with me (twelve), and I returned to the capital with the cart and took out a lot more, and this week and last we have sold half a dozen more. Last week there were present about two hundred, and this week more than two hundred and fifty, at the entertainments. I hope to follow it up with a Bible class and a service, which, after getting it well on its feet, I expect to leave mainly in the hands of the students, only going occasionally myself.—*Rev. E. M. Haymaker, in the Church at Home and Abroad.*

THE BIBLE FOR MOHAMMEDANS.

BY REV. ARTHUR NEWMAN.

The other day, with a fellow-traveller, I stood in the press-room of our Mission in Beirut. We watched the machinery at work, fascinated as everybody is by the almost human skill with which the various movements are performed. But the interest of an onlooker was indefinitely increased, when told that the printed sheets were the Arabic version of our Bible. Every few seconds the long iron fingers deftly laid the sheets on one another with the print complete, sixteen pages to each printed sheet. And I rejoiced that human intelligence had so marvellously utilized material things and natural forces to the service of mankind; and that consecrated men had set up this machinery in Bible lands to make God's word available to the peoples that speak the Arabic language.

In the course of a walk through the streets of Assiout, in Egypt, the accomplished and genial brother who was in charge of the work of the United Presbyterian Church there, took me into a bookstore. Among the Arabic books were a number of Bibles. One of these attracted my attention by its size, the excellence of its binding, and the beauty of its printing. But my companion said he wanted to show me a yet more interesting feature of the book, so turning to the title-page, he pointed out a slip of paper pasted there, on which was a sentence printed in Arabic characters. This he said was the sultan's permission to print and circulate the Bible in his dominions. And it was hard for fanatical Moslems to answer the Bible arguments for the truth of the Christian religion, since the imperial head of their church distinctly allowed the Scriptures to be a good and true book by sanctioning their circulation.

In conversation with Dr. Thomson at the Bible House in Constantinople, he said that a remarkable feature of their work was the greatly increased sale of Bibles among the Mohammedans. This increase has been noticeable for some time. It is Mohammedans who read, for the demand is for the Scriptures in Arabic. And the volumes are sold except in very rare cases. But few copies are given away, as it is deemed best that those who get copies should pay something for them, though the amount is small. It is a matter for thankfulness that this increased usage of the holy word should be thus marked. For we must feel that the entrance of God's word will give "light" indeed.—*The New York Observer.*

HENRY MARTYN.

At Dinapore and Cawnpore, he discharged his duties as chaplain with a rare fidelity; and in the evenings opened the gates of his garden to a crowd of devotees, beggars, and vagrants, to whom he read some simple words of Scripture. A frightful crowd, often five hundred in number, clothed in rags, or without clothes, plastered with mud, and with long matted locks of hair streaming to their heels, every countenance foul and frightful with evil passion, their lips black with tobacco, or crimson with henna. From time to time interrupted by low murmurs and hisses and fierce cries, which would rise till they drowned the pure, calm, musical voice; but when the storm passed, he might be heard going on again where he had left off, in the same steadfast tones, as if he were incapable of interruption.

But, if direct address failed, there was still the word of God itself. The translation of the Scriptures into Hindustani was imperfect; that of the Persian Scriptures was altogether unsuitable. It was to remedy these defects that Martyn bent all his powers, a road-breaker still, and leaving the path once made to be trodden by other feet. With a mingled patience and fervor that are almost without parallel, he employed every spare moment in this sacred toil, mastering one language after another, and giving himself absolutely no rest. "I felt," he says, "the cruelty and wickedness of wasting a moment, when so many natives are, as it were, waiting while I do my work." He had already produced a Hindustani version of the Scriptures, and now he was fascinated with the

desire to render them into Persian, "a language that was understood and spoken from Dinapore to Damascus." "So delightfully engaged in translation," he writes, "the days seem to have passed like a moment. Never did I see such wonder and wisdom and love in the blessed book, as since I have been obliged to study every expression."

Working, then, at a white heat, unscared by the howls and threatenings of the loathsome congregation, jealously watched by the government, lest by making a convert he should overstep the borders of this easy-going toleration, doing a chaplain's duties as few had ever done them before, and when others and strong men would have rested, turning to the labors of translation in his unquenched eagerness to put the Scriptures within reach of the people, we are little surprised that consumption struck him down. But illness only made him more feverishly anxious to accomplish his great work, and he was literally dying when he started for Persia, where he spent a year revising his translation on the spot.

There is nothing grander in the annals of Christianity than the picture of Henry Martyn, with the Bible in hand, alone and unsupported in a strange country, challenging the whole strength of Mohammedanism to a conflict. Cool, courageous, bold of spirit, subtle, astonishing the Mohammedan doctors by his wisdom, gaining the confidence of all by the gentleness of his manners and the blamelessness of his life. His victory over the Mullahs complete, he journeys on from Shiraz to Ispahan, from Ispahan to Teheran, from Teheran to Tocat; struggling onwards, hoping to reach his home. And he did reach it—but it was heaven.—*Dr. Wm. Fleming Stevenson, in The Dawn of the Modern Mission.*

A CONTRAST.

The Missionary Herald quotes from a writer in the *Bombay Guardian* to illustrate the great difference between the Jesuits and the Protestants in their dealings with the unevangelized nations:

For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or in part, so far as we know, into any of its many languages. That is *not* a Jesuit method. Their only attempt in that way was to publish, in 1864, an emasculated edition of the North India Bible Society's Roman Urdu New Testament, to prevent their adherents from reading the true version. The people fear to take our Gospels, lest the priest should punish them for it; the priest's defence is that they are too ignorant to understand the Scriptures; he might truthfully add that it was not a Jesuit method to enlighten them. On the other hand, the Protestant missions have, in thirty years, translated the Scriptures, in whole or in part, into over forty Indian languages and dialects, including the Gondi. By the one method, the Indian peoples can read the word of God for themselves in their own tongues; by the Jesuit method, they have been and are deprived of it as rigorously as the Sudras are of their sacred books by the Brahmins.

THE Bible itself is like an old Cremona: it has been played upon by the devotion of thousands of years, until every word and particle is public and tunable.

A NEW BOOK.

We have now the pleasure of announcing the publication of the New Testament and Psalms in Bohemian, in pocket form. The edition has been printed at the Bible House from plates obtained from the British and Foreign Bible Society, being a duplicate of some prepared for its use. The full Bible, in larger size, will follow at no distant day. The publication of these editions has been promoted by a generous gift from Elliot F. Shepherd, Esq., of this city, amounting to \$1,000.

INCIDENTS AMONG BOHEMIANS.

A Bible-reader in Cleveland sold a Bohemian Bible to a woman who was in such fear of a drinking husband that she kept it concealed. When she had had it a year, the Bible-reader visited her and found her at the washtub. Instead of being annoyed she heartily welcomed her visitor, and gladly listened to the reading of the Scripture. Then she said that a few minutes before she had herself read a few verses of the Bible, and added, that she could not go near the blessed book without reading in it, and when she read a few verses she could not help reading the whole. She had seven children, and had to do all her work herself, and yet she does not let a day pass without reading the word of God.—*Rev. H. A. Schaffler, D.D., in the Christian Union.*

A young Bohemian, who had been assisting the Rev. E. A. Adams of Chicago, visiting his people from house to house, says of the families of his countrymen: "I have found many who deny the existence of God, of heaven and hell, and whom I could not induce even to think of these things. As soon as I began to speak of them they began to curse, and in such cases I felt it better to retire and not cast pearls before swine. The thing which our people most need is the word of God, the BIBLE. It is to be found in few families. Even many who attend the services do not possess it. It is very important that the Bible should find entrance and favor in these families. *The best books and tracts cannot take its place.*"

"DENOMINATIONAL VERSIONS."

The *Examiner* is not in favor of any denominational version of the Bible. It says, and we agree with it, that "to give any version of the Scriptures a sectarian stamp at once limits its authority. As a campaign document the old King James Version is worth a dozen denominational translations. It always has been and always will be so."—*The New York Observer.*

The position of the American Bible Society has always been that the principle so clearly stated by the *Examiner* is no less applicable to versions in other languages than English.

HOW NORTH AMERICAN INDIANS LEARN TO READ THE BIBLE.

Twenty years ago I went out as a missionary to the Cree and Saltoux Indians, north of Lake Winnipeg. I found myself four hundred miles from the nearest post-office, and was entirely among Indian people.

The word of God printed by the Bible society has been scattered broadcast over that land. We have the Bible in Cree, printed in what is called the syllabic character, the invention of an earnest missionary, the Rev. James Evans, a knowledge of this being so easily acquired that within a few weeks at the utmost Indians can learn to read the word of God.

I will give you an instance showing how easily it is acquired. It has been my practice to go among the tribes to teach them to read the word of God by that means. I would go down, say to Nelson River, or to some place in the interior, where a missionary had never gone. There we built a school-house, and I lived entirely on the game of the district. Then one day I took a burnt stick, and on the side of a rock I marked out the syllabic characters, "Ma ne too," and so on. I got together a band of Indians, from the old man of eighty down to the little child of from six to eight, and we gradually committed those characters to memory, just as a little child in this country would the alphabet. I would go through those characters with the Indians while they smoked their pipes on the grass. After a little while they would get impatient, but they would put down their pipes and say, "ma," "ne," "too," as they looked at the rock. I would then say, "ma," "ne," "too;" and they would repeat all together, "ma," "ne," "too"—Manatu. That was the name of the Great Spirit! It came upon them as a revelation. There it was on the rock—God, whom they were accustomed to revere, the name made with a burnt stick on the side of the granite. Oh, how interested they became! And then I would go on to join together words in the open Bible, and in a few days they would be reading the word of God.

One day I was sitting in my own house, and on turning round I saw about ten or a dozen Indians. An Indian never knocks at the door. If he does not find the door of a dwelling open he will just put his hand on the latch and go in without knocking, and if you don't get up early in the morning you may find him coming into your bedroom after you. On that occasion I rose up and shook hands with three of them, and said: "What cheer? what cheer? what do you want with me? I don't recognize you; what place do you come from?" They replied, "Very far away." I said, "How far?" and they replied, "Thirteen nights!" The Indians estimate distance by the number of nights that they sleep away from their homes. These fellows had travelled all day and slept all night, and they had, it appeared, been travelling fourteen days. I said, "It must be something of great importance that has brought you so far?" They replied, "We have come for you." I looked at them, and they were such stalwart fellows that I thought with myself, "If you have come for me I had better surrender at once." I said, "Why have you come for me?" They said: "We have got a great book, but we don't know what it means; can you read the book?" I replied, "Oh, yes;" and I took down my Indian Bible. I was incredulous when they told me where they lived, for I felt pretty certain that no missionary had ever gone to that land. I opened my Indian Bible, and I read: "Jesus said, I am the way, the truth, and the life;" and I

found that they understood something of the truth. I was amazed, and said, "Why, you have had a missionary down in your land." They replied, "You are the first missionary that we ever saw." I said, "You have had a teacher?" They replied, "We never saw a teacher: what is a teacher?" I got interested at hearing these people wanting the word of God and at their telling me their story, and I asked, "How did this happen?" They said: "A hunter came down to our country to hunt for marten, beaver, and other animals, and we used to go to him and talk with him. We found that he had with him a great book, and as we lay around the camp we listened to what he read, and the words were very sweet. We went to him one day when he was not hunting, and he read to us from the book." On hearing this I said, "Would you like to read the Bible for yourselves?" and they replied, "Yes." I then got some burnt bark, and taught them to read "ma," "ne," "too"—God; and before they left us they could read pretty well.

Connected with the factories of the Hudson's Bay Company there were Indians who showed the strongest wish to read the Bible. They were told that it would save them a great deal of trouble if they could read the Bible. A whole case of Bibles from London had been sent to them, but they said, "We don't know what the Bible means." They said, in effect, that the Bible was to them like a musical instrument, that they could touch it here and there, but they could not combine the parts so as to produce music. "Will you come and explain it to us?" I could not go to them until the next winter, but I then harnessed my dogs and, with my faithful Indians, I went far into the interior. At last I found myself among people who had never seen a missionary or a teacher. But in the wonderful way which I have described, they acquired the art of reading the word of God. It was the story of the Ethiopian eunuch over again. I had to travel about 450 miles to reach my destination, the temperature being from forty to fifty degrees below zero.

Some time ago a number of Romish priests came from Lower Canada, and endeavored to make inroads upon our Indian Missions; but the Indians had the Bible open before them, and this proved one of our greatest safeguards. When these priests came among us I did not actively oppose them, but I kept my eyes open. I afterwards said to the Indians, "What did those gentlemen say to you?" "Oh," said they, "they said much about the Virgin Mary, and how ready she was to intercede for us." I said to them, "Well, what does your Bible say about that?" They replied, "The Saviour says, 'Him that cometh to me I will in no wise cast out.' 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'" The priests found themselves greatly mistaken. The Indians said that they would not trust to the Virgin, but would go at once to the Son of God; and the result was that we never, I believe, lost a convert.—*Rev. E. R. Young, in The Bible Society Gleanings.*

THE Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.—*Psalms cxlvi. 9.*

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.—During the month of June I visited the following named places, many of them in company with Rev. A. S. Hunt, D.D., Corresponding Secretary of the American Bible Society: San Francisco on the first Sabbath, where addresses and sermons were delivered by Dr. Hunt at the Central Methodist Episcopal Church, Grace Methodist Episcopal Sunday School, Japanese Methodist Episcopal Mission, and the First Congregational Church at the anniversary of the California Bible Society. Monday, the 3d, at the Methodist Episcopal Ministers' Meeting and Congregational Ministers' Club. Tuesday, the 4th, at the Chinese Union Bible Meeting of three missions in San Francisco. Thursday, the 6th, at San José, where we attended the anniversary of the Central California Society in the First Presbyterian Church, where addresses were delivered.

I also visited Siermore, Cal., on the 23d and the State Sunday School Convention at Pacific Grove, Cal., on the 30th, all of which, together with my office work and colportage department, made it a very busy month.

LOUISIANA AND MISSISSIPPI.—The first Sunday in the month was spent in Senatobia and Sardis, Miss., at each of which the Bible cause was presented, and a collection therefor taken.

During the following week I visited several small places, and then spent the second Sunday in Houston, Miss., preaching the commencement sermon for the Mississippi Normal College in the morning, and presenting the Bible cause at night. The Bible meeting was held in the interest of the local society.

The third Sunday was spent in Kosciusko, Miss., preaching in the morning and holding a Bible meeting at night. The meeting was held in the interest of the local society, and proved to be very satisfactory.

During the month I visited and addressed four district conferences of the Methodist Episcopal Church, South, at each of which I was kindly received by the brethren.

GEORGIA.—The first Sunday in June I spent in Macon. The anniversary of the Macon Bible Society was held Sunday night in the First Presbyterian Church. At this meeting, Mr. Henry L. Jewett, who for more than twenty-five years has been the active man of the society, gave up the position of depository and treasurer, which he has so well filled. A resolution of thanks for his faithful and efficient services was unanimously passed.

I closed the work of the month at Cuthbert, the seat of the Randolph County Bible Society. Notwithstanding very bad weather, this society held its anniversary the fifth Sunday night. Addresses were delivered by Rev. W. E. Boggs, D.D., chancellor of the University of Georgia, and by the District Superintendent.

I have visited during the month the Augusta, Marietta, Harris County, Fort Valley, and Sumter County Bible Societies, and the Columbus District Conference.

ILLINOIS.—Four auxiliaries report for June, to wit: Kane, Kendall, Knox, and South DeKalb Counties. These are all good auxiliaries, doing fair home work, and three of them make donations to the Parent Society the present year.

Kane County is pretty thoroughly worked up. There are three auxiliaries in the county. The two chief cities of the county have auxiliaries of their own, to wit: Aurora and Elgin. They have both thoroughly canvassed their fields of late, and are well organized and efficient. The remainder of the county is embraced in the county society, and is working up the field with fair results.

At the late annual meeting, June 19th, at Batavia, plans were discussed looking to more vigorous canvass work in some towns that have not been fully enlisted. A donation of \$100 was made to the Parent Society for the work at large.

Knox County is fully in line, and makes a donation of \$200 this year.

South DeKalb County is specially active and aggressive, and at its eighteenth annual meeting, held at Sandwich, June 12th, voted \$150 to the American Bible Society.

The month of June was a specially busy one. My visits embraced some fifteen counties or more, and were upon the whole pleasant, and I trust profitable to the cause.

INDIANA.—Eight annual reports of auxiliaries and one monthly report of a county agent are included in the work of this month.

Agent Bonsib is doing good work in Knox County—the same field canvassed by him four years ago. This was the first settled portion of Indiana, and has been from the beginning a stronghold of Romanism. The agent writes that in one week he placed the Bible in twenty Catholic families, many of them by sale. In some cases they not only bought the book, but gave to place it in the hands of others, and said, "You are in a good cause."

Of the ten societies making financial reports four make donations.

IOWA.—I desire in this, my final report, to mention two meetings in the interests of the Bible cause.

In Lama City it was my privilege to address a large and enthusiastic meeting, preparatory to a canvass of Lama County. The meeting was held in the Baptist Church, and all the churches of the city united in the service.

My final meeting was with the auxiliary in Burlington, Des Moines County, which was quite satisfactory; and judging from the enthusiasm of the officers and those present, we shall hope to hear better things from them in the coming year.

KENTUCKY AND TENNESSEE.—The month of June has been one of unusual toil and travel. The results have been very encouraging.

At Duck River Bible Society, Tenn., anniversary, the collection was unusually large and liberal.

The Obion County Bible Society, Tenn., collection was the largest ever taken for that auxiliary; and at Grayson County Bible Society, Ky., a small town as to its location, the collection was very creditable.

My next visit was at Pineville, Bell County, in the mountain region of Kentucky, where I organized a

Bible Society with most flattering prospects. The collection was one of the most liberal I ever raised.

My last auxiliary visit was to the Washington County Bible Society, Ky. The meeting was held in the country. The congregation was simply immense, the house not holding more than half the people.

Besides, I visited several points each week during the intervals between these anniversaries. The one specially worthy of note was Columbus, Ky.

The canvass of Rowan and Trimble Counties, both in Kentucky, has been finished during the month.

MICHIGAN AND WISCONSIN.—The first Sunday was spent at Fort Atkinson. In the morning I preached to a large audience in the Methodist Episcopal Church. The union service was held in the evening. The pastor of the Congregational Church and your Superintendent addressed the meeting, which was large and enthusiastic.

One Sunday was spent at Whitewater. In the morning your Superintendent addressed a large congregation in the Methodist Episcopal Church, and in the evening addressed a union meeting in the Congregational Church. The audience filled to its utmost capacity the large church.

One Sunday was spent in the city of Milwaukee, where your Superintendent addressed two congregations, and received generous collections and liberal pledges for work in the city.

MINNESOTA AND DAKOTA.—The annual meeting of the Douglas County Bible Society was held on the first Sabbath evening in the month, in the Congregational Church of Alexandria, Minn. The pastor and your Superintendent addressed the meeting, and it was one of interest.

On the second Sabbath I was in Morris, Minn. In the morning I preached in the Congregational Church, and in the evening attended and addressed the annual meeting of the Pope County Bible Society, held in the same place. During the same week I went to the Black Hills region in Dakota, and held meetings in Whitewood and Sturgis, where local societies were organized.

On Sabbath, the 23d, I preached in the morning in the Methodist Episcopal Church of Lead City, and in the evening attended the annual meeting of the Deadwood Bible Society, held in the Methodist Episcopal Church of Deadwood. After a short, spicy address from Hon. W. E. Church, the president of the society, your Superintendent presented the work of the Parent Society.

NEBRASKA, COLORADO, AND WYOMING TERRITORY.—This month your Superintendent in this district has travelled 2,801 miles, preached thirteen sermons, attended nine anniversaries of auxiliaries and ten Bible committees, and been absent from home twenty-six days. Some of my appointments have been interfered with by storms, but on the whole the month has been a pleasant one.

I spent the first Sunday at St. Edwards and Albine, visiting two societies and delivering addresses at two anniversaries. I spoke in the Presbyterian Church of St. Edwards in the morning, and in the Congregational Church of Albine in the evening. In each place the pastors of the churches participated.

I spent a Sunday at Nebraska City, preaching in the

Methodist Church in the morning, and in the Presbyterian Church in the evening. The anniversary of Otoe County Bible Society was held in Nebraska City the day following. At Osceola, the centre of operations for Polk County Bible Society, I preached in the Presbyterian Church in the morning, and in the Methodist Church in the evening. The anniversary of Polk County Bible Society was held in the Presbyterian Church of Osceola, in the afternoon of June 23d. I have held a number of week-night meetings in addition to the above. The month has been an encouraging one.

NEW YORK.—My Sabbaths in May were spent at Port Crane and Osbon Hollow in Broome County, Sandy Hill in Washington County, Glens Falls and Luzerne in Warren County, Corinth in Saratoga County, and Harrisburgh and Lowville in Lewis County.

I attended the annual meeting of the Bible society of Rensselaer County at Troy, on May 9th, when the usual business was transacted and the society took favorable action respecting a thorough canvass of the county.

Lewis County auxiliary has engaged an agent to canvass a portion of its district during the present season.

My Sabbaths in June were spent at Depauville, Franklinville, Troy, and Oneonta.

I attended the Jefferson quarterly meeting of Free Baptist Churches and the Central New York yearly meeting of Free Baptists. I also addressed two special anniversary services of Rensselaer County auxiliary, held respectively at Troy, in State Street Methodist Episcopal Church and Ninth Presbyterian Church.

The Sabbath spent at Franklinville was one of special interest. I spoke in the U. P. Church, Rev. J. B. Lee, D.D., pastor, in the morning, and at a union service of the four churches of the village at the Presbyterian Church in the evening. The next morning the pastors met and arranged to make a thorough canvass of the township for Bible distributions.

The voluntary canvass of Machias is nearly completed and the results are very encouraging.

NORTH AND SOUTH CAROLINA.—I have attended this month the annual meetings of Florence and Spartanburg County Societies in South Carolina, and of Catawba and Robeson County Societies in North Carolina. The latter was of special interest, being in the form of a Bible convention, covering two days. An extensive programme had been prepared, containing a long list of speakers, who were assigned various topics relating to the Bible cause. The meeting was well attended, all parts of the county being represented; and the topics assigned were discussed with intelligence, earnestness, and force. The impression was excellent, and the opinion seemed to be that this old society had set out upon a new life of activity, vigor, and usefulness.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—The first of the month found me at Oxford, in Bingham County, Idaho, with Rev. J. E. Turner, a local agent, who visited about fifty families—mostly Mormon—and sold a number of Bibles and Testaments.

Sabbath, the 5th, was devoted to the Bible work at Malad City, in Oneida County, Idaho, where there is a Bible committee organized. Sabbath morning I addressed the Sabbath school at the Presbyterian Chapel; in the afternoon I attended one of the Mormon churches, and was invited by the bishops to speak of the Bible cause, which I did in a ten-minute speech. A union service was held in the evening at the Presbyterian Chapel. Rev. C. J. Godsmen and your Superintendent addressed the meeting.

The annual meeting of the Idaho Territory Bible Society was held on Friday evening, the 10th, at the Methodist Episcopal Church in Boise City. The reports of the society show that Bibles and Testaments have been sold during the year to the value of \$98 45. Books have been donated to the value of \$63 12. Sabbath morning, the 12th, I preached at the Presbyterian Church. In the evening a union Bible meeting was held at the Methodist Episcopal Church. Addresses were made by Rev. J. H. Skidmore of the Methodist Episcopal Church, Rev. Mr. Gowen of the Baptist Church, and your District Superintendent.

TEXAS.—Sunday, the 5th of the month, I attended the annual meeting of Lockhart Bible Society, in the county of Caldwell. It was held in the Christian Church, the Presbyterians, Baptists, and Methodists uniting in the meeting. The meeting was a good one, and the collection fair under the circumstances. Colporteur Abbott was present, and added to the interest of the meeting by relating some of his experiences in the Bible work.

On the 9th and 10th I visited the presbytery of Central Texas, of the Southern Church. The brethren received me very kindly, and promised to give more attention to the Bible cause in the future.

LONG ISLAND BIBLE SOCIETY.

The summer meeting of the Long Island Bible Society at Islip, June 11th, proved by its spirit that the Bible has a strong hold on the hearts of our people. This is really the oldest society on the Island that has for its object the good of all, without regard to class or sect. Notices of the meetings are sent to about three hundred pastors, and, while only a few come to transact the business, all feel kindly toward the society.

President Whaley gave an outline of work done and doing; Rev. W. I. Chalmers, of Riverhead, read a paper of great interest on "The Bible in the Mother Tongue;" and Rev. Dr. McLean, of the American Bible Society, gave a stirring address, full of information and eloquence.

Reports were made from branch societies, of which the following from Patchogue is a sample:

"Families visited, 652; destitute of the Bible, 18; destitute families supplied, 16; persons not attending church, 384; children between the ages of four and sixteen not in Sunday school, 105; persons in Sunday school, 747."

WM. J. PECK, Sec'y.

THE Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.—*Psalms cxlvi. 8.*

MISCELLANEOUS.

PORTIONS OF AN ADDRESS

Delivered by the Hon. Robert C. Winthrop, before the Massachusetts Bible Society.

The Bible, as we all know, has of late been the subject of much controversy and even contention. We may well rejoice that so much of the controversy has been wholesome and valuable, and has been conducted in a reverent spirit. I think it may safely be said that hardly ever before, since the days of the Reformation, has there been so much of earnest study and sound scholarship, so much of conscientious investigation and research, so much of able and elaborate criticism and commentary, bestowed on the sacred text as during the last quarter of a century. Many varieties of criticisms and many volumes of commentaries, and at least one complete revision both of the New Testament and of the Old Testament, successively, have been, as you know, among the fruits of these manifold and untiring labors. For myself, I may be allowed to say that I welcome them all. Certainly I am not afraid of any of them. We may not be quite ready to accept the revised versions, disfigured as they are by so many vexatious verbal changes, not a few of them as needless as they are trifling; but coming, as they have come, from so distinguished a company of learned scholars of all theological denominations, we may well hail them most gratefully as signal evidence of how very little of substantial correction or alteration has been found worthy even to be proposed for consideration. We may thus cling to the old Bible of our fathers and mothers with renewed confidence.

Meantime, my friends, it cannot be denied that all these criticisms and commentaries and revisals have given a new impulse and a new interest to the searching of the Scriptures and the study of God's word, and have helped us all to a clearer understanding and a juster interpretation of texts and phrases by which many honest and believing souls had long been perplexed and puzzled.

And there is one of these commentaries to which I may be allowed to allude this morning, in a few words, in special remembrance of one whom I was privileged to count as a valued acquaintance and friend.

More than sixty years ago—I think it was in the year 1825—four young English gentlemen made a visit to the United States. It was before the days of steamboats and railroads, and when such visitors were as rare as they now are common. All four of them returned home to rise to high distinction in their own land. One of them became the Earl of Derby—the father of the present earl—a brilliant orator and statesman, one of the best, if not the very best, of the translators of the Iliad, and who was more than once prime minister of England. A second of them, then Mr. Labouchere, was created Lord Taunton; and a third, Mr. Stuart-Wortley, became Lord Wharncliffe. The fourth was already a member of parliament before he came here. He was a man of great intelligence and of many most amiable and attractive qualities. Our illustrious statesman, Mr. Webster, formed a special regard for him, which was warmly reciprocated; and

many interesting letters are still extant bearing the signatures respectively of Daniel Webster and John Evelyn Denison.

Mr. Denison was afterward the speaker of the House of Commons for fifteen years, and died as Lord Ossington, not many years ago, having been elevated to the peerage on his retirement from the chair of the House. But while he was still speaker he made the original suggestion, to the archbishops of Canterbury and York, that a great need might be supplied, and a great service rendered to the Christian world, if the learning and scholarship of the English Church, and of the English universities, could be turned to the careful exposition and annotation of the Bible, with particular reference to modern discoveries, modern science, and modern thought.

His suggestion was at once adopted, and the work taken in hand by many of the best biblical and classical scholars of all denominations, and as the result of their untiring labors we have now eight noble volumes, known by the title of "The Speaker's Commentary." I think you will all agree with me that that none of Mr. Denison's other distinctions—neither his associations and correspondence with Webster, nor his speakership of the House of Commons, nor his elevation to the peerage—will preserve his memory for posterity so sacredly and so enviably as his leading relation to this valuable and comprehensive commentary on the Holy Bible. I know of no modern layman who has rendered so great a service to the cause in which we are assembled.

THE POETRY OF THE OLD TESTAMENT.

The poetry of the Old Testament differs in some important particulars from modern poetry, and from ancient classical poetry. Meter and rhyme, for instance, form no part of it. They, in fact, form no part of the Hebrew text as it now stands, and there is not a sufficient reason to believe that even meter was ever an element of Hebrew composition. Very properly meter and rhyme have been omitted from the translation. They could not have added anything to it, if indeed they would not have rendered it stiff and artificial. Those, therefore, who depend upon these elements for their enjoyment of poetry will not be attracted to the poetry of the Old Testament.

There are also some structural peculiarities in the original which do not appear to any great extent in the translation. Psalm cxix, so wonderfully rich in its utterances of spiritual sentiments and truth, retains in the English some remains of the alphabetical or acrostic arrangement. Its different sections, or strophes, of eight verses, each are separated by the letters of the Hebrew alphabet in their order. In Hebrew every verse begins with the letter under which it is arranged. The same arrangement may be found in the Hebrew in other psalms, and in Lamentations, but does not elsewhere appear in the translation. The strophe, or section of verses, is also illustrated in Psalm cxix.

There is a rhythmical movement very easily distinguished. It evidently originated among the Hebrew writers in no application of rules to words or phrases. It was a movement of thought and sentiment. It was the impassioned utterance of sublime truths and conceptions. It was an illustration of what would seem

to be a natural law, observable among even rude and barbarous peoples, that great thoughts and deep emotions tend to express themselves in rhythmic periods. The Hebrews not only had great natures, but those natures were charged with the most sublime and moving truths, and were borne along by the inspiration of the Almighty. They have given us, therefore, universal poetry, translatable into any language. It is the freer and more genuine expression of the soul, because art and beauty in form are subordinated to the living spirit.

The Old Testament poetry, while it includes no great epics like the *Iliad* and *Æneid*, because there was no demand for them, is rich in lyric and didactic poems, and has even approached the dramatic, as in *Job* and *Solomon's Songs*. The lyric poetry, like the hymns of the modern Church, so much the expression of the religious emotions, is exquisitely simple and spiritual, and appeals to the heart with wonderful directness and power. The grandeur of its conceptions, the wealth and appropriateness of its images, the fervor and glow of its language, betray the energy and elevation of soul of those who are poets by a right of birth. We miss the jingle and gaudy ornament, the striving for effect, and the conceits of literary pride, but there is a life like the life in nature, whose luxuriance of growth and beauty can never be destroyed. If its use is mainly in the service of religion, and if it appeals most directly to the hearts of those who search for God, it is not for these reasons any the less truly poetic; it may be much more so. The heavenly inspiration, the lofty themes, the purity of heart, which belong to all Biblical poetry, are the necessary conditions of the highest poetic elevation and power. Isaac Taylor has, therefore, very truly said: "The Hebrew writers as poets were masters of all the means and resources, the power and the stores, of the loftiest poetry, but subservient to a far loftier purpose than that which ever animates human genius."

Such poetry is worthy of close and constant study. Not only has it a value as an aid to religious knowledge, but as a means of awakening the best intellectual life, and calling forth the purest and noblest feelings. For genuine lovers of poetry, the poetical portions of Scripture deserve the first place in a library of the best poets of ancient and modern times. A heart in which a poetic spirit and a religious devotion dwell in holy union, will find the poetry of the Old Testament an unfailing source of joy and hope, and the most genuine form of culture.—*Rev. C. W. Gallagher, in Western Christian Advocate.*

AN INCIDENT AT JOHNSTOWN.

The love which God's children come to cherish for the sacred word was touchingly illustrated. A young man, son of the mayor of this city and a member of my church, was one of a volunteer relief corps that went to the rescue of survivors, many of whom escaped death in the waters but could not extricate themselves from the tangled *debris*. Across a raging torrent they succeeded in throwing a heavy stick of timber about thirty feet in length, over which several made their escape. About the last one to attempt to cross was an old lady about seventy years of age. With trembling step she approached the narrow

bridge, carrying in her arms, hugged closely to her bosom, all that remained of her earthly goods—and that was the old family Bible. She hesitated a moment at the other end of the log. To cross with her arms encumbered was a difficult and dangerous undertaking. Should she leave the old Bible behind? Never! More closely still she pressed it to her bosom, and with a firm step crossed to the side of safety. May God bless that old lady, and grant her to the end of life's journey the comfort and support of his "rod and staff!"—*Arthur W. Spooner, in the New York Evangelist.*

BIBLE SOCIETY RECORD.

NEW YORK, AUGUST 15, 1889.

AMERICAN BIBLE SOCIETY.

The Stated Meeting of the Board of Managers was held at the Bible House on Thursday, August 1st, 1889, William H. Crosby, Esq., Vice-President, in the chair.

Devotional services were conducted by Secretary Hunt.

On the recommendation of the Committee on Distribution grants of books were made to auxiliary societies, mission churches, and individuals, and consignments to the Mexican, the Brazil, and the La Plata Agencies, amounting in the aggregate to about \$11,882.

The issues from the Bible House in July were 69,370 copies; issues since April 1st, 314,136 copies.

A VISIT TO THE STATES OF THE PACIFIC AND OF THE NORTHWEST.

For eleven weeks immediately preceding the 18th day of July, engagements on the Pacific coast and in the Northwest detained me from the Bible House. One Sabbath was spent at Reno, Nev., where a union Bible meeting was largely attended. While in California it was my privilege to attend the anniversaries of the California Bible Society, in the First Congregational Church of San Francisco; of the Central California Bible Society, in the First Presbyterian Church of San José; of the Southern California Bible Society, in the Fort Street Methodist Episcopal Church of Los Angeles; and of the Alameda and Contra Costa Bible Society, in the First Congregational Church of Oakland. I also presented the claims of the cause at union meetings in Sacramento and Pasadena. At all these places, but especially in San Francisco, the officers of the auxiliaries bestowed the most kindly attentions. There can be no question that the friends of the Bible in this growing and attractive State are sincerely grateful to the American Bible Society for its liberal grants of the Scriptures, to aid them in laying the foundations of their commonwealth; and it is equally true that these friends are disposed to prove their gratitude by larger donations than they have hitherto been able to make to sustain the far-reaching enterprises of the Parent Society.

It was my pleasure while in San Francisco to address a Japanese audience, and also, through an interpreter, to speak to about five hundred Chinese. At both these meetings generous offerings were made to the California Bible Society, and in many ways the services were intensely interesting to me.

One other occasion I must also name, because of its peculiar features. The Grace Methodist Episcopal Church, on the first Sabbath in June, placed 400 new Bibles in the hands of the children "for constant use and study," and at the same time inaugurated what they called a "Bible-day." The children brought up more than forty dollars as an offering to the Bible society. Annually hereafter one Sabbath is to be set apart for similar services. If one may judge from the enthusiasm manifested on this occasion, and the pledges given, this new movement promises much for the Bible cause. If the children of all our Sabbath schools could be informed concerning the work of the American Bible Society, as the pastor and superintendent of this school are informing those under their oversight, the Bible cause would be sure of adequate financial support in the future. Let us have the sympathy and support of the children.

Having finished my work in California, I proceeded, by the famous Shasta route, to Oregon, thus passing from the field of District Superintendent Thompson to that of District Superintendent Hetzler. I cannot deny myself the satisfaction of saying, incidentally, that I had many proofs of the fidelity and efficiency of these representatives of the American Bible Society, who for so long a time have been laboring in these remote fields.

In Portland, Ore., a large union meeting was held, on Sunday, the 16th of June, and a week later one of the largest audiences I met during my visit greeted me at Tacoma, Wash. I spent one Sabbath at Helena, Mon., and another at Fargo, N. Dak., and at both places presented the claims of the American Bible Society.

The pastors wherever I went manifested a deep interest in the Bible cause, and not a few of them indicated an intelligent appreciation of the aid afforded them by the Parent Society. No one can visit the States through which I have recently passed without being convinced that a vast responsibility rests upon the Christian people of the earlier settled portions of our land to take possession of these new fields in the name of the Master. Let the foundations of these new commonwealths be well laid.

A. S. H.

Deceased Members.

Rev. P. S. Worden, Binghamton, N. Y.
 Martin J. Ryerson, Bloomingdale, N. J.
 Rev. Edward E. Rankin, D.D., Newark, N. J.
 Rev. Hector McLean, Antioch, N. C.
 Rev. Edward O. Frierson, Laurens, S. C.
 Simeon Ide, Claremont, N. H.
 Mrs. Halsey W. Ransom, Northampton, Mass.

Mrs. E. M. Boring, Evanston, Ill.
Charles Clinton Yates, Chicago, Ill.
Rev. Enoch Green, Little Silver, N. J.
Rev. Ezekiel Quillin, Ipava, Ill.
Charles D. Gilbert, Ware, Mass.
Mrs. Nancy W. Dills, Piqua, Ohio.
Mrs. Isabella C. Comingo, Steubenville, Ohio.
Rev. W. I. Brugh, D.D., Greenup, Ky.
Josiah C. Gilbert, Gilead, Ct.

Families visited by them.....	31,766	15,802
Families found without a copy of Scriptures.....	4,477	1,474
Families supplied by sale or gift.....	2,851	956
Destitute individuals supplied in addition.....	1,823	641
Number of books sold.....	9,885	2,108
Value of books sold.....	\$3,412 01	\$850 47
Number of books distributed gratuitously.....	2,930	1,014
Value of books distributed gratuitously.....	\$620 46	\$209 90
Contributions received.....	211 01	889 22

Summary of District Superintendents' Reports for the month of June, 1889.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	144
Anniversaries attended.....	66
New Societies and Committees formed.....	12
Sermons and Addresses delivered for the Bible cause.....	212
Letters sent.....	1,645
Miles travelled on official duty.....	26,525
Donations and subscriptions secured for Bible cause.....	\$2,345 81

Summary of Bible Distribution in June, by 87 Colporteurs and 27 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,631	641
Miles travelled.....	20,400	6,121

Summary of 61 Annual Reports of Auxiliary Societies, received in July, 1889.

Receipts from sales in twelve months.....	\$3,640 74
Receipts from collections and donations.....	2,148 58
Paid American Bible Society on book account.....	3,433 79
Paid American Bible Society on donation account.....	782 13
Expended on their own fields.....	1,050 79
Value of books donated.....	317 93
Value of stock on hand at date.....	5,443 84
No. of these auxiliaries reporting general operations.....	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	6,941
Families found destitute.....	906
Destitute families supplied.....	852
Destitute individuals supplied in addition.....	364
Sabbath and other schools supplied.....	5

RECEIPTS IN JULY, 1889.

LEGACIES.

Conant, W. G., late of Alfred, Me.....	\$100 00
Marsh, Eliza, late of Watertown, Ct.....	200 00
Sheldon, Mrs. Laura A., late of Perry Centre, N. Y.....	300 00
Waters, Sarah A., late of Hartford, Ct.....	210 00
	\$810 00

CHURCH COLLECTIONS.

ALABAMA.

Gurlee's Station, Meth. Ep. Ch. South.....	\$1 00
Town Creek, Meth. Ep. Ch. South.....	2 35
Trianna, Meth. Ep. Ch. South.....	1 55

ARKANSAS.

Arkadelphia, Pres. & Meth. Churches.....	25 60
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CONNECTICUT.

Green's Farms, Cong. Ch.....	18 45
New London, First Church of Christ.....	9 17

GEORGIA.

Augusta, St. John's M. E. Ch. South.....	12 46
" St. James's M. E. Ch. South.....	7 45

ILLINOIS.

Princeton, Salem's Ger'n Evang. Ch.....	3 50
Peoria, Christ's Reformed Epis. S. S.....	1 50

INDIANA.

Bellmore Circuit, Meth. Ep. Ch.....	1 75
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IOWA.

Knoxville, Plymouth Pres. Ch.....	5 00
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MICHIGAN.

Martin Circuit, Meth. Ep. Ch.....	2 00
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MINNESOTA.

Eagle Lake, Meth. Ep. Ch.....	1 50
St. Paul, Epworth Meth. Ep. Ch.....	1 00

MISSISSIPPI.

Clarksdale, Meth. Ep. Ch. South.....	21 25
" Epis. Ch.....	50
Ebenezer, Meth. Ep. Ch. South.....	16 50
Martin, Meth. Ep. Ch. South.....	3 75

MISSOURI.

Charleston, Meth. Ep. Ch. South.....	13 10
Ironton, Church Collections.....	10 00
Kansas City, Second Pres. Ch.....	22 90
Moriey, Meth. Ep. Ch. South.....	3 00
Potosi, Pres. Ch.....	8 55
" Meth. Ep. Ch.....	4 00
St. Louis, Cook Ave. M. E. Ch. South.....	6 95
Sikeston, Meth. Ep. Ch. South.....	15 35
Webster Grove, Pres. Ch. and S. S.....	25 00

NEBRASKA.

Kearney, Meth. Ep. Ch. (additional).....	1 00
West Point, German Meth. Ep. Ch.....	2 00

NEW JERSEY.

Elizabeth, Marshall St. Pres. Ch.....	\$16 45
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NEW YORK.

Athens, St. Paul's Meth. Ep. Ch.....	2 50
Baldwin's, Meth. Ep. Ch.....	4 00
Granville, Meth. Ep. Ch.....	7 00
Livingston Manor, Meth. Ep. Ch.....	3 00
Machias, Meth. Ep. Ch.....	5 00
" Christian Ch.....	4 28
Reading Centre, Meth. Ep. Ch.....	2 00
Rizford, Meth. Ep. Ch.....	2 00
Summerfield, Meth. Ep. Ch.....	9 00
Spragueville, Meth. Ep. Ch.....	2 00

OHIO.

Geneva, Cong. Ch.....	3 33
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PENNSYLVANIA.

Brockport, Meth. Ep. Ch.....	1 20
Cochranville, Meth. Ep. Ch.....	3 00
Factoryville, Meth. Ep. Ch.....	7 00
Reading, First Pres. Ch.....	28 25

TENNESSEE.

Shelbyville, African Meth. Ep. Ch.....	1 25
Troy, Colored M. E. Ch. in America.....	2 15

TEXAS.

Edna, Meth. Ep. Ch. South.....	1 00
	\$352 54

GIFTS FROM INDIVIDUALS.

A Poor Woman, Washington, Pa.....	\$1 42
Beckwith, Thomas, Charleston, Mo.....	30 00
Baldwin, C. H., Columbia, S. C.....	10 00
Bewkes, Lambert, Bordentown, N. J.....	3 00
Collections by Colporteurs.....	424 90
Collection at Columbus, Ky., by Dist. Supt. G. S. Savage.....	40 55
Collection at Hernando, Miss.....	8 00
Clark, Mrs. E. J., Clarksdale, Miss.....	30 00
Catholics in Clarksdale, Miss.....	1 00
Collections through Dist. Supt. W. H. Vernor, Ark.....	30 00
Christian Convention, Little Rock, Ark.....	8 00
Dryden, John A., Kearney, Neb.....	10 00
" D. N. S. S.," Valmont, Col.....	10 25
Grant, S. D., Guilderland, N. Y.....	25
Hubbard, Mrs. L., Oberlin, Ohio.....	5 00
Hulbert, Mrs. Harriet J., Spring Bay, Ill.....	1 00
Holland, H., Westfield, Mass.....	2 00
Lady from Brooklyn, N. Y.....	10 00
Murray, Alexander, Madrid, N. Y.....	10 30
Moore, Sarah M., Columbus Grove, O.....	30 00
Pedro, Joseph H., New York.....	1 00
Pratt, S. Bralnard, Boston, Mass.....	1 00
Rodgers, Miss Mary, San Jose, Cal.....	1 32

Saunders, William M., Austin, Texas.....	\$20 00
Strong, Mrs. E. B., Woodbourne, N. Y.....	25 00
Union Meeting at Nesbit, Miss.....	8 50
Union Meeting at Shaw, Miss.....	8 00
Venable, Dr. R. N., Holly Grove, Ark.....	40 00
Wisner, A. M., Kansas City, Mo.....	25 00
" W. L.," Mass.....	200 00
	\$995 49

AUXILIARY SOCIETIES.

Credited Credited
as Donation, on Account.

Alabama.....	\$97 57
Alameda and Contra Costa, Cal.....	117 62
Atchison Co., Ka.....	34 00
Andrew Co., Mo.....	21 23
Adams Co., Neb.....	101 93
Ashland & Vic., Neb.....	10 55
Alamance Co., N. C.....	3 43
Auglaize Co., Ohio.....	92 59
Austin, Texas.....	51 80
Butte Co., Dak.....	15 00
Blackford Co., Ind.....	15 80
Buena Vista Co., Iowa.....	99 07
Bell Co., Ky.....	75 75
Brookfield, Mo.....	20 00
Boone Co., Neb.....	30 01
Butler Co., Neb.....	28 60
Blount Co., Tenn.....	21 42
Brown Co., Texas.....	10 75
Berkeley Co., W. Va.....	42 28
Conecuh, Ala.....	13 50
Carrollton, Ala.....	44 30
Camden, Ark.....	30 00
Central, Ark.....	3 75
Connecticut.....	800 58
Clay Co., Dak.....	7 80
Chicago, Ill.....	870 94
Carroll Co., Ill.....	15 90
Clay Co., Ill.....	18 72
Chanute & Vicinity, Ks.....	37 87
Catlettsburg, Ky.....	47 45
Cape Girardeau Co., Mo.....	30 10
Cumberland Co., N. J.....	300 00
Cincinnati Yo. Men's, Ohio.....	170 00
Conneaut & Vicinity, Ohio.....	14 94
Codington & Vicinity, Ohio.....	9 57
Charleston, S. C.....	130 00
Chester Co., S. C.....	28 10
Coffee Co., Tenn.....	24 53
Charlestown & Vic., W. Va.....	45 28
Calumet Co., Wis.....	6 00
Davidson Co., Ks.....	26 67
Du Page Co., Ill.....	8 00
Douglas Co., Ill.....	7 00
Delaware Co., Ind.....	24 67

Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.	Credited as Donation.		Credited on Account.
Dade Co., Mo.....		\$4 50	Hardin Co., Ky.....		\$24 45	Lyons & Vicinity, Neb.....		\$8 00
Dawn and Vic. Welsh, Mo..		28 52	Hickory Co., N. C.....		16 00	Laurens Co., S. C.....		10 00
Douglass Co., Minn.....		128 88	Hunterdon Co., N. J.....	\$30 00		Mobile, Ala.....	\$100 00	
Delaware Co., Ohio.....	\$11 70		Humboldt, Tenn.....		19 00	Macon (Bibb Co.), Ga.....	25 00	25 00
Denison, Texas.....		36 00	Hawkins Co., Tenn.....		13 10	Marietta, Ga.....		50 00
Duck River, Tenn.....		107 67	Harrison Co., Texas.....		30 00	Montezuma & Spaulding, Ga.		17 80
Davis and Vicinity, W. Va..		45 00	Hampshire Co., W. Va.....	15 75	17 07	Marshallville, Ga.....		4 40
Effingham Co., Ill.....		37 43	Hardy Co., W. Va.....		30 00	Monroe Co., Ind.....	13 02	36 79
Elkhart and Vicinity, Ind..	15 88	95 09	Ida Co., Iowa.....		24 37	Michigan City & Vic., Ind..		16 27
Fresno, Merced, and Tulare, Cal.....	85 42		Idaho Territory.....		11 00	Marion Co., Iowa.....		30 00
Fort Valley, Ga.....		2 00	Iron Mountain & Vic., Mich.		10 00	Maquoketa, Iowa.....		40 00
Fleming Co., Ky.....		30 00	Iredell Co., N. C.....		21 95	Montgomery Co., Ky.....		70 28
Fulton Co., Ky.....		3 60	Jefferson Co., Ala.....		28 85	Madison Co., Ky.....		49 80
Garland Co., Ark.....		60 17	Jasper Co., Iowa.....		100 29	Maine.....		310 31
Green Co., Ala.....		55 00	Jonesville, Mich.....		8 25	Milford & Vicinity, Neb.....		16 15
Gadsden Co., Fla.....	4 65	52 30	Jackson Co., Ohio.....		94 55	Melga Co., East, Ohio.....		50 00
Griffin, Ga.....	12 50	2 42	Johnson Co., Texas.....		5 52	Morgan Co., Ohio.....	23 70	42 88
Grayson Co., Ky.....		87 79	Jefferson Co., W. Va.....	14 25	26 86	Marlboro Co., S. C.....		3 24
Glasgow, Mo.....	8 85		Jefferson Co., Wis.....		50 21	McMinn Co., Tenn.....		22 00
Gasconade Co., Mo.....		75 41	Kingsland, Ark.....		12 00	Maury Co., Tenn.....		100 00
Greene Co., Mo.....		30 00	Kane Co., Ill.....	100 00	90 92	Memphis & Shelby Co., Tenn.		86 87
Gaston Co., N. C.....		7 07	Kendall Co., Ill.....		39 66	Mineral Co., W. Va.....	10 31	29 98
Hope Co., Ark.....		2 50	Knox Co., Ind.....		34 00	Morgan Co., W. Va.....	12 75	5 40
Hot Springs Co., Ark.....		38 66	Lucas and Cleveland, Iowa.		21 00	New Bedford, Mass.....		2 56
Harris Co., Ga.....		13 00	Lucas Co., Iowa.....		12 63	New York Female, N. Y....		64 38
Hall Co., Ga.....		5 17	Livingston Co., Ill.....		58 00	Nashville, Tenn.....		39 00
Hardin Co., Ill.....		1 51	La Grange Co., Ind.....	17 95	4 38	Oxford, Ala.....	30 65	
Herington, Ks.....		30 37	Launsg, Mich.....		69 52	Onarga & Ridgeland, Ill....		48 98
Harvey Co., Ks.....		3 05	Livingston Co., Mich.....		23 52	Oktibbeha Co., Miss.....		28 45
Hickman Co., Ky.....		1 65	Laclede Co., Mo.....		34 54	Olmsted Co., Minn.....		15 00
			Lawrence Co., Mo.....		56 41	Otoe Co., Neb.....		39 14

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	810 00	352 54	2,810 54	995 49	24 41	7,283 04	2,227 78	25 60	.....	.....	\$	\$
Transfers.....	.....	.....	.....	.....	.....	13 50	.....	.....	.....	.....	13 50	14,529 40
From Auxiliaries.....											403 72	10,993 21
“ The Trade.....											35 64	1,415 51
“ Rents.....												2,367 07
“ Investments subject to Life Interest.....												1,889 03
“ British and Foreign Bible Society—Value of Books Received.....											2 39	
“ Interest on Available Funds.....												3,945 82
“ Trust Funds—For Investment.....												20,855 00
“ Alexander Campbell Legacy—Perpetual Trust, “Sinking Fund”.....												166 69
“ J. Burr Legacy Income.....												631 52

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	
Cash.....	.....	1,618 24	150 50	.....	.....	1,768 74
Transfers.....	20,198 19	287 40	.....	2,145 44	1 85	22,632 83
Total Transfers.....						22,088 13
“ Cash Receipts.....						58,511 99
Cash Balance from June.....						15,175 18

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$73,687 17

	Credited as Donation.	Credited on Account.
Orange Co., N. Y.....	\$1,500 00	\$150 84
Oberlin, Ohio.....	12 48	145 36
Ottawa Co., Ohio.....		7 58
Oregon.....		173 35
Obion Co., Tenn.....		62 61
Pratt Mines, Ala.....		14 30
Pocahontas Co., Iowa.....		75 00
Poweshiek Co., Iowa.....		36 00
Peoria Co., Ill.....	30 00	
Pike Co., Ill.....		21 00
Pottawatomie Co., Ks.....		22 50
Pope Co., Minn.....	8 59	
Polk Co., Neb.....	5 00	35 73
Portage Co., Ohio.....		57 48
Pennsylvania.....		1,500 00
Redding, Ct.....	7 98	1 33
Randolph Co., Ga.....		18 32
Rome, Ga.....		43 56
Rock Island Co., Ill.....		41 51
Rockland Co., N. Y.....	400 00	
Rising City Bible Com., Neb.....		24 01
Robeson Co., N. C.....		11 10
Richland Co., Ohio.....		10 17
Rowelsburg, W. Va.....		10 00
Sacramento, Cal.....		2 00
Sanford Bible Com., Fla.....		20 77
Sumter Co., Ga.....		88 92
St. Joseph Co., Ind.....		125 76
Sangamon Co., Ill.....		60 00
Stephenson Co., Ill.....		382 67
St. Louis, Mo.....		150 00
Saline Co., Neb.....		45 00

	Credited as Donation.	Credited on Account.
St. Edwards B. Com., Neb.....		\$12 94
Salem Bible Assoc'n, N. C.....		100 00
Stark Co., West, Ohio.....		31 36
Salem, Ohio.....		22 00
Spartanburg Co., S. C.....	30 00	20 00
Tennessee River, Ala.....		20 95
Taylor Co., Iowa.....		66 79
Tipton Co., Ind.....		4 19
Union Township, Ohio.....		3 27
Uvalde Co., Texas.....		39 55
Vedersburg & Vic., Ind.....		4 33
Vigo Co., Ind.....	50 00	
Vance Co., N. C.....		41 78
Vermont.....		200 00
Virginia.....		300 00
Wilcox Co., Ala.....		80 00
West Winsted, Ct.....		40 00
Wayne Co., Iowa.....		91
West Salem, Ill.....		13 78
White Co., Ind.....		3 60
Washington Co., Ky.....		44 46
Watsonwan Co., Minn.....		6 08
Washington Co., Mo.....		14 45
Wayne Co., Mich.....		260 00
Wyoming Co., N. Y.....		45 00
Warren Co., N. Y.....		5 00
Wilson Co., Tenn.....		84 10
Western Washington, W. T.....		25 50
Walworth Co., Wis.....	9 56	
Youngstown and Vic., Ohio.....	84 47	
	\$2,810 54	10,938 21

FROM SALES OF BOOKS DONATED.

Goodell, J. H., Provo, Utah.....	\$2 19
Pollock, George W., Durango, Col....	90
Pres. Board of Publication and Sabbath School Work, Phila., Pa.	11 32
Whittemore, Rev. J. T., Florence, Arizona.....	10 00
	\$24 41

SALES REPORTED BY FOREIGN AGENCIES.

Cuba Agency.....	\$25 60
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MISCELLANEOUS.

Sales by Colporteurs.....	\$7,283 04
Retail Sales.....	1,618 24
Trade Sales.....	1,415 51
Rentals.....	2,367 07
Income from Trust Funds.....	2,227 78
Income from Available Funds.....	3,945 82
Income subject to Life Investment..	1,839 03
J. Burr Legacy, Income.....	631 52
Sales of Waste Materials.....	150 50
Trust Funds:	
Legacy by Will of Henry Winkley.....	\$20,000 00
Legacy by Will of Mrs. Mary Jane Black.....	50 00
Gift of Jacob Harman.....	805 00
	20,855 00
Sundries.....	166 69
	\$42,500 20
Total Receipts.....	\$58,511 99

FOR JULY, 1889.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Expenses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,825 53	6,233 11	5,445 05	3,500 00	133 19	141 91	.....	.....	.....	.....	\$	\$
Transfers...	.....	.....	.....	.....	351 70	75 38	3,604 49	1,557 41	510 55	391 70	6,491 23	18,278 99
Auxiliaries—Value of Books Supplied, &c.....											11,439 20	50
The Trade— “ “ “ “.....											1,692 99	
Books for the Blind on Account of Burr Legacy Income.....											87 58	
Bible House Expenses.....												425 62
General Salaries and Expenses.....											1,790 06	2,410 25
Interest on Life Investment.....												2,271 00
Building Alterations.....												1,643 78
Trust Funds—Amount Invested.....												20,855 00

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Building Repairs & Expenses.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	10,672 30	5,419 76	129 64	132 81	...	436 25	270 50	....	185 85	....	17,247 11
Transfers..	.....	.....	.....	.....	.....	.....	....	18 50	....	1,518 57	1,537 07
Total Transfers.....											23,088 18
“ Cash Disbursements.....											63,132 25
Cash Balance forward to August.....											10,554 92

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$73,687 17

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER McLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1889, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.